

UNITY.

FREEDOM, + FELLOWSHIP + AND + CHARACTER + IN + RELIGION.

VOL. XVI.

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No. 1.

NAY, ADONAI.

Thus saith Adonais's verse,
Praise of fancy to rehearse:
"O, sweet Fancy, let her loose;
Everything is spoiled by use,
Where's the cheek that doth not fade
Too much gazed at? Where's the maid
Whose lip mature is ever new?
Where's the eye, however blue,
Doth not weary? Where's the face
One would meet in every place?
Where's the voice, however soft,
One would hear so very oft?"

Smooth and warm thy numbers, Keats,
Redolent as summer heats,
Where the lotus grows, or pine
Pours its balsam; and thy flight
Bears thee where the breezes shine,
Shine, and shed from pinions bright
Pearls and starry dews of night,
Dropping from the azure height,
Or from Cirrus opaline.
Like a hurrying bird of strife
Swept thou by, as if thy life
Of some long migration were
But a lightning-flitting whirr,
Keeping an unfalling height,
Wings unstooping to alight.
Nathless, this thy roundelay
With its swift bewildering play
Of enticing melody,
Rings not truth-like in the ear,
Set at naught by heart sincere.
This I dare avow, and will
Evermore stand to it still—
Only truth real song can be!
I will never sing with thee,
Such a wrong to *her*, to me,
Wrong to all who lovers be.
If thy verses but describe
Vagrants of the human tribe,
Say so plainly, and that ill
Is such vagrancy; then will
Thy swift verse describe it well
With thy necromantic spell.
But you name it Human Soul,
And your numbers then do roll,
I will say it, false and vain,
Leaving on the heart a stain.
I will tell thee of a heart
Where such motions have no part,
Where no cheek once loved doth fade
Too much gazed at; where a maid
Hath a lip mature, but new
Ever, and an eye whose blue
Never wearies; a sweet face

I would meet in every place,
And a voice whose truth so soft,
I can never hear too oft,
For I love her in that kind
That her cheeks illumined bind
Sacred scripture of the mind;
From her kiss I drink of soul,
On her brow a spirit find;
In her eye, 'tis heaven's blue
On my consciousness doth roll,
And from heaven doth tell me true
What religion is. Her face,
Which is sweet in every place,
I do love because 'tis truth
Gathering "the dew of youth",
In her voice I hear the sound
Which of nature is the voice,
That it makes my heart to bound
And my soul in me rejoice.
This I cry true love to be:
Only this is worth the name,
Only this no breath of shame
Ever whispers her or me:
And it never fades or spoils
By the force of use or toils.
As a candle in the dark,
In vast gloom but one small spark,
Makes us think what we should see,
What a splendor it would be,
If the dark were all made light,—
So this true love on our sight
Rises like a finite flame
In the dim abyss to shine,
Till all earth and heaven are fraught
With the noonday of the thought
Of the infinite divine.

J. VILA BLAKE.

CHICAGO.

Now that the year's work is about to begin again in all our churches, we ask our Chicago readers to keep an eye upon our announcement column, as matter of interest and importance will appear there from week to week.

Dr. Emil G. Hirsch began his sixth year's work with the Sinai congregation of this city last Sunday in a lecture answering the question: "What need have we of temple services?" After saying that the motives which brought them together were different from the motives inducing most people who attend Sunday services to do so, excluding all elements of fear and all thought of doing anything specially pleasing to Deity, he urged with great emphasis his answer, that the synagogue should be a place of instruction for young and old. This seemed to place his synagogue exactly upon the ground of a society for ethical culture; but he very wisely said that the

best ethical culture society must always be one that had its root in the past, one that grew up naturally, rather than one made to order in the present. The lecture was a very clear and able statement of the position, hopes and intentions of the Sinai congregation; but it seemed, at least to one hearer, doubtful whether such a public statement would do good,—whether indeed it might not hinder rather than help the work contemplated. Perhaps it has been the custom of Jewish teachers from immemorial time to cry, “Come ye children, harken unto me, and I will teach you”; but our fear is that such call may not sound very attractive in the ears of our young Americans. It seems that we live in a time when instruction is not in itself attractive, especially ethical culture.

Rev. Samuel W. Dike presents, in the *Andover Review* for September, the concluding paper of his series on the religious problem of the country town. In summing up the perplexing elements of the present problem he comments on the rigid lines still drawn in many orthodox and a few Unitarian congregations between “church members” and others. The practical working of this plan of division tends, he says, to increase membership and isolate from the church all who do not become members. He prudently declines to discuss the question whether the course of the churches be correct religiously or not, but confines himself to pointing out the practical dangers resulting from the division of families by this line between saints and sinners. Mr. Dike’s whole paper, like those which have preceded it, is worthy of the most careful attention.

The *Christian Register*, of August 20th, announced the death of the Rev. Rufus P. Stebbins, pastor of the Unitarian church at Newton Center, in the seventy-sixth year of his age. Dr. Stebbins at the time of his death was one of the oldest, as well as one of the ablest, of the active Unitarian ministers of a former generation. No one was ever long in doubt as to what Dr. Stebbins meant when he said anything, or as to what he thought, indeed, upon any subject interesting to many people. He was one of those from whom everybody must differ in some respects at least, but one from whom you always felt entirely free to differ, sure that he at least would not in any way think the less of you for so doing. A sincere, good and true man, it was good to have known him, it will help us to remember him, and his place can never be quite filled.

Our contributor from the north side, who writes in this issue on the vacation question, is never wanting in spice, and always makes his point, even if in order so to do it is necessary to *over-make* it a little. In the main we agree with him, but he misses it several times by the way. We are certain that it is not because the preachers wanted it so that the four Unitarian churches were closed during the hot months. It was the church officers in each case that voted it “would not pay to keep open during the hot months”, generally against the recommendations of the preachers. Moreover, this sin is not peculiarly Unitarian. Many a church on our avenues was silent during July and

August where now the orthodox voice is again heard; the popular and prosperous “People’s Church” and “Central Church” also closed their doors. No doubt Mr. Greeley found phrases ready to hand for his prognostications of Unitarian decay and approaching death, for such prophesyings have been in the air these many, many years. And still the Unitarian churches do not die, and what is more, good brother, notwithstanding vacations and other death-dealing habits, they are not going to die.

FELLOWSHIP.

Would it not be well to analyze the word fellowship a little, threading out its several meanings before we proceed much farther with the question: “Which is sole essential, God-likeness or faith?” The sort of fellowship that we extend to a private individual who wishes to unite with one of our congregations seems to mean a mild sort of friendship within certain social limits; but here, certainly, not even God-likeness is essential, and, as certainly, among us, no profession of faith.

The fellowship of churches or religious societies in a conference seems practically to mean very little among us. We have lost through disuse the machinery of exclusiveness. Our invitations are like nets cast into the sea, we catch all that we can. It is a matter of name, apparently, altogether. If a society will call itself Unitarian no questions will be asked, and it will enjoy all the privileges and burdens that our fellowship means. If the privileges exceeded the burdens would we revive the old exclusiveness? There are those who think that if we were more exclusive it would be a greater privilege to be of our number. Make the name mean something, they urge, and it will be attractive. Make the name mean nothing, seems to be the motto of others, and then we can more easily know those who possess the thing; and these seem to be in the majority.

But at any rate it would be difficult to apply the God-likeness test in fellowship of this sort. We neither make inquiries into the characters of the individuals composing the societies that compose our conferences, nor as to their intentions and aspirations. We could not do so; we must assume that they are about as good as we are, and that, like ourselves, they aspire to live soberly, righteously and godly in this present world.

A third kind of fellowship is that of the ministry, our fellowship of each other and our acceptability as teachers among the churches bearing the name Unitarian. This is indeed the matter under discussion and the only real question of fellowship among us. Whom shall we set up or recognize as teachers, who are duly qualified and acceptable as Unitarian ministers? And this is a question of creed so far as there is any question in it. A man must of course be of good character so far as known to be a minister among us, but all the questions are in regard to what he will teach. And ministerial fellowship means approval of each other’s faith and teaching; the whole public interest in the matter arises out of this fact.

Unitarians are broad or liberal in the matter of fellowship because they can approve a wider range

of thought and teaching than others. But how broad and liberal dare we be or become? Shall we say any good man may teach anything that he believes to be good and be heartily fellowshiped by us? Would we not be obliged to add, provided, his teaching shall also promote God-likeness? And is not this the test question? Some of us at least have deep convictions as to *what will* promote Godliness, and we dare not approve the faith and word of a man whose convictions are opposed to ours.

A man who is a theist in heart and mind simply cannot fellowship (approve the belief and teaching of) one "whose faith has center everywhere, nor cares to fix itself in form". Are not our ideas of fellowship and friendliness a little confused? The Roman church does good, maybe more good than harm, and we are friendly toward it and its ministers, and yet we could not fellowship them in the sense of approving their teachings and methods. And upon the whole it seems that there must be a limit to our breadth. If we fence in the whole earth nobody will ever see the fence and practically it will cease to exist. If we are to approve of every man who appears to be godly, and who declares that he thinks his teaching will do good, our approval is universal and our denomination disintegrates. The simple truth is, we have a religious creed, and when we forsake that, ignore it or let it go, there is nothing to bind us together, we are simply merged in the great world as individuals.

U.

CONGREGATIONAL SINGING.

No department of the Sunday worship in our liberal churches is more poorly administered than its musical services, and none cries more loudly for reform and improvement. The only way to achieve this desirable reform is to return to the primitive simplicity and sincerity of congregational song, the only true basis for musical expression under a congregational form of worship and church government. It is encouraging to note that an increasing number of churches are discovering this and divesting themselves gradually of their servitude to the paid quartette choir and to so-called artistic church music.

We maintain, and a somewhat extended experience and observation confirms our opinion, that highly satisfactory congregational singing is attainable by any body of worshipers which will faithfully adhere to a few simple requirements.

First. A goodly number of worshipers is desirable, as under existing conditions only one person in three, possibly only one in five, is likely to take part in the song, and as many of those who do participate lift their voices but feebly, while others sing more or less out of tune and time, a congregation of goodly size is needed to produce a volume of song that shall be not only audible and uplifting, but powerful enough to drown all discordant elements and overcome all lagging and timidity. A congregation may, indeed, be so well trained in choral song that its smallness is no longer a drawback to an edifying performance of the hymns and responses committed to it. But in a

general way it may be affirmed that for successful congregational singing a full house is essential. The participation of children in the plain song is of great service, as they usually have clear, shrill voices, sing with less self-consciousness and more freedom, and are better trained in the musical art than their elders.

Second. A good organist is an important adjunct. A better performer is required for congregational singing than for the average choir music. He must display firm control in leading, and ready resource in supplementing the deficiencies of the choral song. He must possess skill, taste and tact in the voluntaries, interludes and other parts of the music committed exclusively to him, and thus furnish in some degree the artistic element which enters but slightly into the singing of the congregation.

Third. A precentor or leader with a clear, strong voice—baritone or soprano—and *not too conspicuously set up before the congregation*, or too ostentatious in his conducting, is a great help in song.

Fourth. Rehearsals, occasional or regular, of the congregation, to practice new tunes and learn a few simple responses, or to correct feeble and faulty singing of familiar hymns, are a necessary aid to choral song. They should be led by the precentor or organist, and the best time to hold them is probably immediately after the morning service.

Fifth. *The selection of simple, familiar and truly congregational tunes* by the pastor, or whoever is charged with that duty. This will necessarily limit the number of hymns which are sung, but as the employment of music in the Sunday worship is primarily for edification and not artistic expression, such a limitation will be an aid and not a hindrance to devotion. When such familiar tunes as Duke Street, Old Hundred, Webb, Toplady, or Greenville are sung by the congregation the heart is enlisted and the mechanism of musical science is reduced to its minimum. But an unfamiliar or highly artistic strain makes such demands upon the attention and skill of the singing congregation that the sense of the words is almost unnoticed, and the spirit of worship is enfeebled. Few of our congregations are able to sing more than a score of tunes fairly well, some an even less number. Probably not more than a score of the tunes familiar to them are worth singing at all.

Given the above conditions, and congregational singing is within the reach of all our churches, and will, it is to be hoped, become more and more general among them, and this because it is congregational, and not delegated entirely to a handful of substituted artists; because it is more truly devotional, employing art in the service of religion and not subordinating religion to the interests of art; because it is more economical; because it gives no opportunity whatever for the selfishness, jealousy, intrigue, discord, and mercenary and personal influence which so largely attend the employment of a paid choir; and, lastly, because in three cases out of four this congregational song, simple as it is, is yet, from an *artistic* point of view, superior to the crude, amateurish, ambitious, and often insufferable performances of the average parish quartette choir.

In all this, however, nothing has been said derogatory to the employment of trained singers and more artistic forms of church song. We only maintain that the true basis for musical worship in our churches is congregational singing; that this feature of our service should receive the first and most devoted attention of our pastors and music committees, and that the Sunday-school children should be trained and prepared for it. Upon this foundation of congregational song may be reared whatever musical superstructure the taste and resources of individual churches may permit, especially to be sought for in the parish choir, consisting of the more musical elements of the society, and trained to lead the plain song and enrich the service with anthems, chants, responses and other developed forms of this art of arts. If a paid quartette is employed, let it serve as the artistic nucleus of the parish volunteer choir. At Dr. A. P. Putnam's church, in Brooklyn, N. Y., we listened, a year ago, to what seemed to us the finest church music we had yet met with in our Unitarian fellowship. A quartette of artists, supported by a score of fresh, young voices from the congregation, and all conducted by an organist of rare ability and enthusiasm, sang appropriate selections from Mendelssohn, Rubenstein's Tower of Babel, etc. It must be admitted, however, that in this instance the singing of the congregation was deficient, which may have been due to the smallness of the congregation that particular rainy Sunday morning. But whether such an enrichment of the service be possible or not, a satisfactory, genuine, devout and congregational song is within the reach of any church which earnestly and intelligently strives for it.

C. W. W.

Contributed Articles.

SUNRISE OVER THE BAY.

In dusky purple curves the shore,
And gray the water stretches far;
Red tints above the purple rise;
The lighthouse beams—a silver star.

A hush is on the sleeping land,
And silence broods above the sea.
O wondrous peace enfolding life!
O marvellous serenity!

Soon thrills the rose with quivering gold,
While higher clouds give answering glow;
The waking birds sing to the light;
The murmuring ripples louder flow.

The lighthouse fades against the sky;
Some dim sails creep across the bay.
The sun was not;—and now 'tis here!
O daily miracle of day!

By golden majesty, full orb'd,—
In sudden, splendid, still surprise,—
The morning pageant now is crowned.
The bay is blue! Our souls arise!

If a whole hour has glowed the dawn
Before the new day found its birth,
Can we not wait in patience glad
For years to crown our single earth?

HARRIET S. TOLMAN.

BOSTON.

ANOTHER SIDE OF THE VACATION QUESTION.

I am glad to see that the "vacation question" is of sufficient interest to have called out an article in your number of August 1. It seems to me a serious question, and one having an important bearing on the prosperity and permanence of our churches.

During two months of this year the four Unitarian churches of this city are all closed together. It was so last year, and the year before, and has been so, I believe, ever since there have been four churches here. When there were only two churches, those two usually closed at the same time for six weeks or two months. In the very early day, the day of Father Shippen and the old church on Washington street, I think the services were maintained throughout the year, the minister getting needed rest by exchanges or by "labors of love". That was during the village period, before Chicago had grown to metropolitan size and assumed metropolitan airs. During two months of every year, not a Unitarian sermon is heard in a city of six hundred thousand inhabitants, and the members of four congregations must give up church going, or must depend upon the charity of their more earnest and persistent neighbors. For five-sixths of the year we are urging the value of the church to the human race, and its important rank among human institutions; we are giving and collecting money for its support, and showing in a thousand ways that we need it and must have it. During the other sixth of the year, we are saying to ourselves, our children and the world, in actions that speak louder than our words, that the church is of no account, that we can perfectly well do without it, and that on the whole we are much obliged to it for "giving us a rest". Most of the churches of other denominations keep themselves going without intermission the year through. The Unitarian generally takes his religion as he does his oysters, only in the months which are spelt with an "r".

Two grounds are urged for the summer closing of city churches, first, that the people are away in the country during the hot season, and that there would be no congregation if services were held; second, that the minister finds a two months' vacation indispensable to his health and vigor for the remainder of the year. As to the congregation, it is true that a few of the more prosperous families in every church have the summer months away from their city homes, and that some others would prefer to spend the day in the park, or in the grateful shadow of the home. But I venture the statement that seven-eighths of the people in every congregation spend the summer in the city, and that a large proportion of these would attend church with more or less regularity if the

church were kept regularly open, and if its services were made as attractive as they are intended to be during the ten months of religion.

It has been said that "the Unitarians haven't any religion to speak of", which means perhaps that they don't speak much of what religion they have. But I have always regarded that little as being good for all temperatures, believing with the wealthy gentleman mentioned by Luke, that the signs of a heated term may be sensibly modified by a few drops of the water of life—duly iced, of course. I notice that almost every year the favorite texts for June delivery are bits from the Psalms containing the word "Rest", with a big R, and the preacher, as he paints the beauties of nature, and tells of their soothing and purifying influence, is apt to remark that "the pews need a vacation as well as the pulpit". Somehow I've never found it a very exhausting job to sit in a softly cushioned pew, and run a palm-leaf fan for an hour, hearing a well written essay of thirty minutes, supplemented by the music of a noble organ and the singing of an indifferent good quartette.

As to the second matter, the minister's vacation is become so rooted in modern ways, that it seems like heresy to question its necessity. At the risk of anathemas, I timidly avow the heresy, and suggest that the minister of a city Unitarian church is the least worked and best paid man in it. The orthodox or Methodist minister has two if not three services, besides the Sunday-school, on Sunday, the Wednesday evening prayer meeting, and various other conferences and Bible classes and teachers' meetings during the week. The "liberal" minister has usually only one service on Sunday, with perhaps a Bible class, but never a prayer meeting nor conference during the week, these being "no part of our system". The merchant, the mechanic, the doctor, the engineer, when they are at work, must work in the counting-room, the shop, the street—always in the city. The majority of them work continuously through the year, often with an intensity that would drive the modern clergyman to bronchitis and the Riviera in a year.

The minister has his weekly sermon to compose, and his hearers, it is very true, are exacting and critical as to its quality. It is often a perplexing and wearing task—a horrid grind, Mr. Mantilini and the freshmen would call it—the more so from its periodic recurrence. But he is not confined to time and place in his writing; he may work when he will, and in whatever pleasant, shady country nook he chooses, safe to slip into town by the Saturday afternoon train, to tea and breakfast with some friendly family, revived by a rural week for the day's labor in the pulpit. The whole summer may be his vacation without the loss of a single innings, or, if really needful, the vacation may be made more complete by a few exchanges, or by two or three Sundays of supply furnished by the trustees.

I hope I am not making myself liable to indictment by the Humane society for "cruelty to animals". But I am firm in the belief that our churches will never thrive till both people and ministers learn to govern themselves by the common rules of honest

and healthy business life. If the great dry goods house of Ager, Levior & Co., or of Valette Brothers, should close their doors for two months every year, there would probably be an outcry about the transfer of trade to St. Louis or New York. Or if the the Canaan Southern should stop all its trains during July and August, while its general manager takes his usual summer vacation, the bondholders would shortly be asking for a receiver. A church has its material or money side, and I don't see much difference between a church and a store or a railroad, *on that side.*

SAMUEL S. GREELEY.

CHICAGO.

THE RADICAL.

I walked in purity; I loved my kind; faith burnt in my heart, and truth glowed before me; and I cried to men: "Your creeds, formulas, systems and laws hide from you the living truth, shut out its light, darken your life, blind and ensnare you. Sweep away at once all these traditions of men, and the eternal word of God shall shine about you; God be seen face to face. Leave nothing, but God and man;—what more had Christ?" The Truth stood before me. I knew it could be made flesh, and I cried, pointing at the social structures of the ages: "Destroy this temple, and in three days I shall rear a more glorious one."

And the people shouted; the air broke into music. I loved this applause and their love. Life seemed a song.

Next I cried, as the traditions fell: "Now, liberated souls, live by the pure Word of God. Now see the truth, now live the truth". They knew not what I meant. When I pointed out the truth, they saw nothing; when I saw God, they saw a Blank. Can the blind see because you open the blinds and let in the sunlight? Their eyes I could not open. When I cried: "Now live in freedom, as children of God!" they laughed and went to their dinner, leaving for me the farewell greeting: "Fool!"

Then I thanked God, I had not done more than I had of the work I planned. And yet, fellow men, see how glows the truth behind your traditionary screens!

H. TAMBS LYCHE.

PLATO.—III.

THE GENERAL NATURE AND VALUE OF PHILOSOPHY.

(Continued.)

But what, more specifically described, is dialectic, and what are its relations to the other parts of philosophy? To answer the latter question first: Plato gathered together the separate strands of philosophy that had before been scattered among the earlier thinkers; in his hands philosophy became for the first time a whole. His task was naturally that of synthesis rather than of analysis, and he did not, as a matter of fact, formally separate philosophy into its great parts. Such a separation, however, was

practically involved in his treatment of the subject. It was first formally made by Xenovater¹, a pupil of his, who termed the parts of philosophy Dialectic, Physics and Ethics.

Now dialectic is, in Plato's view, the most fundamental of the sciences; as regards both method and content it furnishes to the other forms of knowledge the ideal of truth. In its purest form it is the science of absolute knowledge and being, while all other sciences are sciences of being that is derivative and has reality and cognoscibility only in so far as it "participates" in that true, supreme being.

The Platonic dialectic may be described as the Socratic concept or conception, developed under the repelling force of the Heraclitic theory of the eternal flux of sense and the attractive force of the Eleatic doctrine of being. It is a two-fold science, the science of knowledge and of being; or, it is, again, a method and a science of pure conception with their correspondent being. Considered as a method, it is, in its external aspect, the art of speech, the art of imparting clearly and effectively "the essence of each thing"². This view of dialectic is not far removed from the Socratic practice, a practice that Plato to the very last seems to have regarded as of vital importance. To him philosophy was an energizing of the whole soul, a matter of life, pre-eminently a personal relation. Hence that preference of his, already mentioned, for the spoken instead of the written word. In its internal character the dialectic method was with Plato the Socratic induction supplemented by division or classification, and the testing of hypotheses by their opposites; the method of thought and not of sense. The Protagorean theory of knowledge Plato holds to be false, for several reasons. To mention two or three of the most important of these: if that theory is true, "I wonder that he [Protagoras] did not begin his great work on truth with the declaration that a pig or a dog-faced baboon or some other, stranger monster which has sensation, is the measure of all things"³; again, if that theory is true, it may (on the Protagorean principle that opposite opinions are equally true) be false also; and again, if that theory be true, there is no explanation of the permanent element in knowledge, no explanation of perception even, for if both "object" and "percept" were in constant and complete motion or flux, how could there be even the relative fixedness of objects of sense? No, the truth is that knowledge is possible by means of universals or concepts, and of these only. The method of knowledge is the method of thought; induction, division or classification, and the testing of hypotheses by their opposites⁴; it is the seeing "of unity and plurality in nature"; and "if I find any man" who can do that "him I follow, and walk in his steps as if he were a god." Plato's conception of the nature of induction is clear and fundamental. To him induction is but, so to say, an eye-opener, not science; it is tentative, suggestive,

not final and conclusive. Our knowledge of the whole is not completed until we have tested the general notion suggested by induction, by exhibiting through division or classification the species or varieties included under it. Plato's favorite mode of division is that of bisection or dichotomy; in dividing a whole "you should not clip off too small a piece, my friend; the safer way is to cut through the middle, and this is the more likely way of finding classes. Attention to this principle makes all the difference in a process of inquiry."⁵ Plato's rule that hypotheses should be tested by the comparing of their consequences with those of their opposites seems to be a generalization from the Eleatic method of arguing against the hypothesis of the many by setting its consequence over against those of the hypothesis of the one. So much, then, for dialectic as a method—a method of forming, combining and separating concepts, of realizing the notion of unity in plurality. It is the immediate precursor of the Aristotelian logic.

B. C. BURT.

ANN ARBOR, MICH.

Correspondence.

LIBERAL UNIVERSALISM.

To the Editor of UNITY:

I received a copy of UNITY, I assume from your office, containing a friendly notice of the exchange of letters between Rev. Dr. Atwood and myself. I am obliged to you for the word of sympathy. You are right in presuming on the *appearance* of my being pretty much alone in the Universalist denomination on these questions, but I am glad to assure you of a large sympathy with these views on the part of our ministry. I am in receipt of numerous letters from them, heartily commending my thoughts, and some of them *wondering* that Dr. Atwood should take such a stand while from personal knowledge of his opinions they had supposed him to repudiate what he affects to hold. Our liberal men do not generally appear in our papers. The management of our denominational press is in conservative hands. A year ago Dr. Cantwell, of the *Universalist*, charged editorially that I stood virtually alone in the Universalist church in my opinions. I told him that if he would open the columns of his paper I would prove to him, by letters that I hold, that I am not alone. I told him I had fifty letters from our ministry indorsing my ideas. He published this statement, but put a *dash* in the place of the word "fifty". I asked him afterwards why he did that and he said: "Why, you don't suppose that I would give you the advantage of publishing that number, do you?" He, with great flourish of generosity, offered me the columns of his paper for the publication of my letters, but he stipulated as a condition that I should publish *all* that the letters contained and the *names* of every writer! He *knew* that I could not do that. Some of the letters contained allusions to some of our con-

¹ Ueberweg, vol. I., p. 119.

² Republic, 534; Phædrus, 277, 278.

³ Theætetus, 161.

⁴ Phædrus, 265, 266; Parmenides, 128, 136; Republic, 427, 428. In the passage last referred to Plato mentions by name the method called by Mill the "method of residues". "Modern inductive philosophy" was largely anticipated by the ancients, particularly Plato and Aristotle.

⁵ The Statesman, 262. See The Sophist throughout.

servatives that would have raised a storm; and besides, fifty letters written in private correspondence would contain much that could not go to the public. And some of the writers are in such situations that they could not well take an open and frank stand. So Cantwell's generosity was no generosity at all.

These letters *multiply*, and I am glad to assure you that many of our men hold to a thoroughly rationalistic view of religion. Cordially yours,

E. L. REXFORD.

DETROIT, Aug. 22, 1885.

UNITARIAN OUTPOSTS.

TACOMA, WASHINGTON TERRITORY.

Perhaps many of the readers of *UNITY*, although possessed of more than the average geographical knowledge, may not know, when they read the heading of this letter, where Tacoma is. Indeed, it is not to be wondered at when it is remembered that the place where the town now stands was in 1878 a wilderness of woods, uninhabited save by a few adventurous loggers. In 1880, the tenth census showed Tacoma to be a place of only 700 people. Five years later, that is in the present year (1885) it is an incorporated city of nearly 8,000 people, with well graded streets and sidewalks, sewers, stores, banks, school houses, churches, and morning and evening newspapers. Many of the business buildings are very pretentious, and the store rooms are large and well filled with goods, while the homes at the upper end of the town are as comfortable and elegant as those found back in Illinois or Ohio.

Tacoma is an excellent illustration of the power residing in a railroad company. The Northern Pacific having proclaimed this place their western terminus, and erected their repair shops here, at once adventurous spirits flocked in from surrounding points and started to build up a city, and now Seattle, the former territorial metropolis, bids fair to be outstripped by this her pushing, blustering, hated young rival.

Both towns are on Puget Sound, a magnificent sheet of water capable of bearing the largest ships, and this great body of water is the pride of every Washingtonian. Steamboats ply between Tacoma and Seattle, and Tacoma and Olympia (the capital) and the Pacific Coast steamship company have regular steamers now running from Tacoma to San Francisco, touching at Port Townsend and Victoria.

The climate in this region is simply delightful, a light overcoat in summer being a necessity. I am told that the thermometer never reaches below 30° above zero in the winter, and scarcely ever gets above 65° in summer. Vegetation remains green all the year, and a failure of fruit has never been known. Flowers are seen blooming in Tacoma all the year around, and the views caught from the hills, especially the landscape as seen from the top of the town, are never to be forgotten. So much in brief for the town. One Saturday evening, after a long and dusty trip from Denver, I stepped off the through overland train at the pretty little Queen Anne railroad station of Tacoma, and took my way up the steep hill to the home of our Unitarian missionary, Rev. Mr. Greer. (Perhaps some of our people are unacquainted with

the fact that we have Unitarian missions in Washington Territory, but I can assure them that Bro. Greer is doing all he can in this new northwest to make our liberal theology known, and he is, I am glad to say, meeting with encouraging success). To the Greers it was like meeting a friend in the wilderness to have an actual Unitarian minister suddenly step in upon them, and they did all possible in the way of hospitality. The next afternoon at three o'clock we wended our way to the little Episcopal school house, rented for Unitarian purposes, in which the service was to be held. As I entered, it sounded rather amusing to overhear a lady say, "There is to be preaching this afternoon by an Eastern minister." We, in Colorado, have grown so accustomed to considering ourselves the "Far West" that we are hardly prepared for this assumption of western empireship on the part of other States.

That Unitarian service held in Tacoma on that Sunday afternoon would have seemed to an eastern audience a very plain affair. No choir, no pulpit, a few hard benches, and an audience, say, a few less than thirty, that was all, and yet to those few I spoke with an enthusiasm which seemed given me by their earnestness. Each listened most attentively. I felt then, as I do not always feel when at home, that those before me had not come there for the music, or the service, or because it was the fashionable thing to do, but because they sincerely desired to be helped. My after opinion,—on meeting them informally,—was the same, and I am sure that whoever follows in Mr. Greer's work will find the foundation laid for a helpful and permanent Unitarian organization. Do all who read these words appreciate what that is? A great many, in fact far too many of our western organizations are founded on sensationalism, negativism, or mere denunciations of orthodox theology—bubbles ready to break the moment pricked by the preacher of self-sacrifice. In after conversation with business men I learned that Tacoma felt sure of being THE distributing point for Washington Territory. All expressed great confidence in the future of the place and stated that the town had only started to grow. Improvements are being pushed rapidly, and the new hotel, erected by the Land and Railway Company, would be an ornament to Newport or Long Branch. *Now is the time for us.* A good man, one filled with the missionary spirit, knowing something of western ways, could go into Tacoma, and with some aid from the Association enlarge our present society into a self-supporting one. The general thought of this western country is cast in liberal moulds, and all that is needed is the man who will fashion it for worthy aims. In the meantime, until such a man is found, let Mr. Greer be helped; his work is important and it needs to be sustained. A few words of cheer, books for the Sunday school, *Christian Registers* and *UNITYS* for distribution, and a few dollars now and then for needed additions, will do more at the present time than double the attention a year from now.

As Mr. Greer says, in his hopeful way, "Unitarianism WILL succeed; of that I am sure." Readers of *UNITY*, won't you help it just a little bit away out here in our farthest outpost?

T. J. V. N.

UNITY.

A WEEKLY JOURNAL OF

Freedom, Fellowship and Character in Religion.

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CHARLES H. KERR, Office Editor.

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CHICAGO, SATURDAY, SEPTEMBER 5, 1885.

UNITY CHURCH, CHICAGO.—An important meeting of this society was held Wednesday evening, August 26, to consider the resignation of the pastor, recorded in UNITY of last week. The letter of Mr. Batchelor, and the cause which led to it, left no alternative but sorrowfully to accept. The letter and the resolution printed below will sufficiently explain the spirit and affection of both pastor and people:

CHICAGO, August 15.

To the Members of Unity Church:

DEAR FRIENDS: In my third anniversary sermon I asked you to work with me another year in the hope that I might assist you to regain the ground lost during my long illness. If that hope failed me it was then my intention to resign at the end of the year, in October next. A few days later my nervous forces were suddenly reduced, leaving me able to get through work of the winter only by practicing the utmost economy of my working power. Instead of gain there has been loss, and now, although I am encouraged to expect at some time the full recovery of my health, for the year to come I see no prospect of doing a man's full work, while with returning strength of body and mind I see more and more clearly the quantity and quality of the work waiting to be done by the man who shall fully meet the magnificent opportunity open to the successful worker in Unity Church.

Now that I see clearly what the end must be, the consideration that it will be for the interest of the parish to know at the beginning of the season what the prospects of the year are to be, induce me to shorten the time of probation which I had proposed, and to offer my resignation, to take effect at such time and in such manner as shall seem to you most consistent with the interest and dignity of the church. I took the trust you offered me with diffidence; I have given to it such little strength as was left to me after the illness which was our mutual disaster, and I now give it back to your hands with regrets, which will henceforth go with me, both for the loss you have suffered on my account and for the great disappointment it has been to me to look so fair an opportunity in the face and then see it go by forever. But wherever I go I shall also carry with me some pleasant memories which will outlast the pain and will brighten as I hear of your pros-

perity and happiness, tidings of which will always bring pleasure to your friend,
GEORGE BATCHELOR.

Resolved, That the resignation of the Rev. George Batchelor as minister of Unity Church, Chicago, be accepted, to take effect October 1, 1885; and that in so accepting Mr. Batchelor's resignation this society bears witness to the cordial relations which have existed between us as minister and people, to our respect and regard for him and his, and our wishes for their welfare, and to our deep regret for the ill health which has brought about the severance of the relation between him and the society.

On motion of General Thomas, Mrs. Frank Heywood, Mrs. George E. Adams, Mr. Nathan Mears, Mr. S. S. Greeley, and Mr. Warren Hosmer were appointed a committee to recommend another pastor. Unity Church will enjoy the privilege of listening to Mr. Batchelor's voice during the month of September, after which all join in the wish that he may find more congenial climate and less exhaustive work, and they a worthy hand to carry forward the banner of Unity Church to the strength and usefulness that must await them.

MEETING OF THE DIRECTORS OF THE W. U. C.—Pursuant to a call from the president and secretary, a special meeting of the directors of the Western Unitarian Conference was held in the Channing Room, 135, Wabash avenue, Chicago, August 26, 1885, at 10 A. M. Present: Messrs. Shippen, Shorey, Jones of Chicago, Gannett and Sunderland; the president, Mr. Shippen, in the chair. Mr. Blake, the secretary of the board, being absent, Mr. Sunderland was appointed secretary *pro tem*. The minutes of the preceding meeting were read. Mr. Gannett reported on behalf of the committee appointed at the last meeting to confer further with the American Unitarian Association as to a basis of co-operation between that body and the Western Conference. The following proposition, adopted by the directors of the A. U. A. at their meeting in July, was read, as the basis of co-operation proposed by that body:

Voted. That the Directors of the American Unitarian Association receive with great satisfaction the resolutions of the Western Unitarian Conference—communicated by its Secretary, Rev. J. T. Sunderland—and that they earnestly desire that there may be the same warm fellowship and close coöperation in the future as in the past, leading to a wider diffusion of the principles of our common liberal Christian faith, and to a great increase of the number of the religious societies founded upon those principles; *voted*, that, to promote these objects, the Association will gladly employ Rev. J. T. Sunderland as its Superintendent or Agent in the West, provided the Western Conference will release him a portion of the year for this service, and that it will appropriate—if this proposition is accepted—\$1,000 for payment of his work.

Mr. Shorey moved the following resolution:

Resolved, That the Directors of the Western Unitarian Conference accept the proposition of the Directors of the American Unitarian Association, passed at their meeting in July, 1885, relating to the employment of Rev. J. T. Sunderland, and that our Secretary be authorized to carry out the arrangement as proposed.

Mr. Gannett moved the following amendment:

Resolved, That the Directors of the W. U. C. accept the arrangement preferred (July 13th) by the Directors of the A. U. A. in furtherance of that preferred by the Conference at St. Louis, concerning the employment of Mr. Sunderland as their Western Agent; and that our Secretary be authorized to carry out, according to his best judgment, the arrangement now proposed.

Mr. Gannett's amendment was lost. The original resolution proposed by Mr. Shorey was then passed. A communication from the treasurer regarding the finances of the Conference was then read by the secretary and ordered to be placed on file. Board adjourned.

THE SIXTIETH ANNUAL REPORT OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION for the year ending May, 1885, is before us. A solid pamphlet of 140 pages, containing an admirable epitome, not only of the work done within the principality, but of the condition and prosperity of Unitarian thought throughout the world. It contains special reports from America, Sweden, Germany, Hungary, Milan, Madras, Australia, and the home counties. In Scotland Mr. Webster has been preaching our faith successfully to large audiences out of doors in Glasgow, and Rev. C. J. Street has gone up and down through many of the towns and villages of Scotland lecturing upon our faith. He says: "Everywhere the people seemed ready and anxious to hear. A spirit of free inquiry is at work which must eventually serve the great cause of truth." The report from Wales says: "In my recollection, which does not extend over many years, almost all our chapels in Wales have either been built anew or restored. They are as handsome and convenient as any of the principality, and they are almost in every instance paid for as soon as opened. I know of only one Unitarian chapel in Wales at this moment encumbered with debt." As a hopeful sign of the times Mr. James reports Principal Edwards, the moderator of the Calvinistic Methodists, at their annual assembly, as saying: "If the old ship of Calvinistic Methodism is to float unscathed through the perils of a sea agitated by the philosophic and scientific speculations of the age, it must relieve itself of a good deal of its cargo." The whole pamphlet commends itself to the women's circles, and all others who are studying the present condition of Unitarianism. It doubtless can be obtained free on application to Rev. Henry Ireson, 37, Norfolk street, Strand, London.

HUMBOLDT, IOWA.—Last Sunday (August 31) was an occasion peculiarly mingled with joy and sadness. Mr. Hunting from Des Moines and the senior editor of UNITY from Chicago had come to join in the ordination and installation of Miss Marian Murdock; in which exercises the retiring pastor, Miss Mary A. Safford, was also to take part. And this added the dewy side to the occasion. The sermon was preached Sunday morning by the editor, Mr. Hunting breathed a consecrating prayer, and Miss Safford welcomed the woman to the large work and fellowship of the ministry with a few words the echoes of which will go through life. In the evening Mr. Hunting preached the installation sermon, and Mr. Jones talked to the people, but, owing to the inhospitable weather and the temporary ill health of Miss Murdock, which made it imprudent for the new minister to be out, the address of welcome and response were postponed. Monday night Mr. Jones gave his lecture on the Cacti before the Humboldt county teachers' institute. On Tuesday Mr. Hunting was last seen feeling a little

cold and carrying an axe helve. Miss Safford was packing for her new work in Sioux City; and the editor hurried home to slip this note into this neglected number of UNITY, leaving Miss Murdock at the threshold of a noble opportunity in a field so well tilled in the past.

WHAT a melancholy thing it is to see men grow prematurely old and settle down into fixed and ossified forms. Yet how few of us can hope to keep "always young for liberty"! The Channings and Deweys however are of the true type. We must emulate their example unless we are ready to provoke the new generation to wish us well out of the way.

JOHN W. CHADWICK expects to publish, in October, "The Two Voices", a selection of sea and mountain poems. Sea-born and mountain-lover, he will pick daintily his shells and flowers, and doubtless make a book that next summer will be read as Gospel for the Day on many a cliff of hill and shore.

REV. A. M. JUDY passed through this office early in the week *en route* to his work at Davenport, after restful weeks among friends and associates in the east.

REV. OSCAR CLUTE, the Iowa missionary, is in New England, looking up the western work that lies to the eastward.

THE issue of UNITY containing the following poem has been long out of print, and we reprint the poem in response to numerous requests.

[From *Unity* of May 9, 1885.]

The Halo.

"One London dealer in birds received, when the fashion was at its height, a single consignment of thirty-two thousand dead humming-birds; and another received at one time thirty thousand aquatic birds, and three hundred thousand pairs of wings."

Think what a price to pay,
Faces so bright and gay,
Just for a hat!
Flowers unvisited, mornings unsung,
Sea-ranges bare of the wings that o'erswung,—
Bared just for that!

Think of the others, too,
Others and mothers, too,
Bright-Eyes in hat!
Hear you no mother-groan floating in air,
Hear you no little moan,—birdlings' despair,—
Somewhere, for that?

Caught 'mid some mother-work,
Torn by a hunter Turk,
Just for your hat!
Plenty of mother-heart yet in the world:
All the more wings to tear, carefully twirled,—
Women want that!

Oh, but the shame of it,
Oh, but the blame of it,
Price of a hat!
Just for a jauntiness brightening the street!
This is your halo, O faces so sweet,—
Death: and for that!

W. C. GANNETT.

Announcements.

The Subscription price of UNITY is \$1.50 per annum, payable in advance. Single copies 5 cents.

The date on the address label indicates the time to which the subscription is paid.

Remittances are acknowledged by changing this date. No written receipts are sent unless requested.

Subscribers are requested to note the expiration of their subscriptions and send in their renewal without waiting for a bill. No paper discontinued without an express order and payment of all arrearages.

Make checks payable to the order of Charles H. Kerr.

Contracts for Advertising in UNITY can be made by applying to Edwin Alden & Bro., Fifth and Vine streets, Cincinnati, or 140 Nassau street, New York City. Rate per line 8 cents. Electrotypes must be on metal.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Minister, Rev. David Utter. Residence, 13 Twenty-second street. The church will be opened next Sunday. Service begins promptly at 10:45 a. m. Sermon by the pastor. Sunday-school promptly at 12:15.

THIRD UNITARIAN CHURCH, corner Laflin and Monroe streets. Service at 10:45, morning, Sunday, Sept. 6. Sermon by J. V. Blake, the pastor; subject, "He asked them of their welfare." Sunday-school at 9:15 a. m. Teachers' meeting, Monday evening, September 7.

ALL SOULS CHURCH.—Corner Oakwood boulevard and Ellis avenue. Minister, Jenkin Lloyd Jones; residence, 200 1/2 Thirty-seventh street. Sunday services at 10:45 a. m. Sunday-school at 9:30 a. m. Sunday-school Teachers' meeting at the pastor's study, Fridays at 4:30 p. m.

Services will be resumed next Sunday (September 6.) Subject of the pastor's Sunday morning sermon: "The Higher Outlook."

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FOR THE BUILDING OF ALL SOULS CHURCH, CHICAGO.

Name.	Address, subscribed.	Am't paid or
Am't received up to Sept. 2:		
Previously acknowledged.....		\$4,794.13
Additional to Newport fund,		
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CHICAGO FUND.

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Minnie Bowen .. " "	5.00
J. Beecher .. " "	30.00

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No. 2. *The Religion of Jesus.* By H. M. Simmons.

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The books will be loaned to all outside of the city for twenty-one days from the office, on receipt of ten cents for postage. A fund has been raised to allow ministers the free use of the library.

As some readers may wish to buy, the prices are given at which the books can be ordered post-paid from us, or from the Colegrove Book Co., 135, Wabash Av., Chicago. Those books that are described will be found best for all inquiring into our faith. For the descriptions we are indebted to our co-workers.

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